

# THE LITTLE UNITY.

→ \* TENDER, \* TRUSTY \* AND \* TRUE. \* ←

VOL. I.

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No. 8.

## What to See.

"BOOKS IN THE RUNNING BROOKS,  
SERMONS IN STONES AND GOOD IN EVERYTHING."  
*Shakespeare.*

### THE RUSH FAMILY.

**B**EFORE one is able to learn the names of all our common plants, it is very pleasant to learn the name of the family to which each belongs, and thus to know who are their nearest relatives, for those which resemble each other in certain points are placed together in one order or family, which generally bears the name of its most distinguished member.

Thus we learn that the pink, catchfly and chickweed all belong to the pink family, and by examining a specimen of each of these plants we can discover what characteristics they all have in common. We shall see that their leaves are nearly all opposite to each other and that the edges of the leaves are entire;—not cut or lobed in any way; the stem we shall find more or less swollen at the joints or places where the leaves grow out; the flower ordinarily have five petals and five or ten stamens.

We may compare in the same way roses, strawberries, blackberries, spiræa or meadow-sweet, and five-finger, and if we write down all the points that we find them to have in common, it will help us to see what other plants are nearly enough like them to be classed in the same great family—the rose family. (You will find Miss Youman's first book of Botany a great aid in writing the descriptions of flowering plants).

To-day I should like to introduce to you the Rush family, because you will be apt to meet many of its members this summer, and because they have such a strong family resemblance that I think you will have no difficulty in recognizing them.

Their leaves are usually more or less grass-like, and the flowers quite small, with six similar greenish or brownish sepals, six or three stamens, and a little greenish seed pod in the centre; this pod when young is surmounted by three slender plumes.

"The 'wood-rushes' have only three seeds in a pod: there is one quite common species which grows in dry fields and woods, and has grassy leaves fringed with white hairs along the edges, and a pretty cluster of numerous small flowers.

The other rushes are smooth plants, never hairy, and have many little seeds in each pod. They grow chiefly in bogs or wet soil. The common or soft-rush is very abundant in marshy ground. It has smooth, round stems two to four feet tall, sharp and tapering at the top; the leaves are similar. The cluster of flowers appears to emerge from the side of the stem a short distance

below the top. The flowers are greenish, very numerous, and more or less loosely distributed on the pedicel, as the little stems that bear them are called. This rush was used formerly in England for strewing on the floors of dining rooms, bed rooms, etc., also for plaiting into mats and chair bottoms, and the pith of the stem was used as wicks for candles.

The slender rush is common in low places by the roadside and in fields. It is a very green plant, from nine to eighteen inches tall, with wiry stems and grassy leaves.

Some of the rushes have knotted leaves. When you draw one of these leaves through your fingers, pinching it as you draw it, the leaf seems full of little hard places or knots. There are two or three common species with these peculiar leaves, one of which blossoms in the fall.

Those of you who go to the sea-shore will perhaps find a pretty rush, with blossoms so dark colored that it has received the name of "black grass," though it is not a grass at all, but a true rush, as you will see by examining it.

CORA H. CLARKE.

The Tortoise Beetles, as they are familiarly called from their shape, are leaf-eating insects. One pretty species is found in abundance on the common morning glory. It is of the most brilliant golden lustre, when living, though when dead it changes to a dull red hue. The young are oval, dark colored grubs, with a fringe of stiff prickles along the edge of the body, and a forked tail, with which they hold over their backs a mass of dirt, which perhaps serves as a sun-umbrella.—*Insects injurious to vegetation.*

Certain gaily colored flowers are avoided by bees, or if visited, have an injurious or even fatal effect on the insects. Among these are the dahlia, passion-flower and crown-imperial, and especially the oleander.

Rev. L. Jenys mentions that the bees which visit the dahlia are soon seized with a sort of torpor, and often die unless speedily removed.—*Trans. Ent. Soc. London.*

Caterpillars grow very rapidly and consume a great quantity of food. Their food consists principally of the leaves of plants, each species having its own special favorite kind of food. One species feeds on cabbage-leaves, another on clover, another on silk-weed, another on oak leaves, another on grape leaves, and some species feed on the interior of the roots of various vegetables.

Mr. Belt noticed that some of the smaller birds built their nests near the nests of wasps, hoping that if any enemy attacked them the wasps would sting the intruder. The little birds probably themselves had to be very careful not to annoy their irritable neighbors.



## What to Do.

"THREE-FOURTHS OF LIFE IS CONDUCT."  
—Matthew Arnold.

### DAY BY DAY.

HERE have been many good expressions of the ideas which we wish to suggest by these words that we take for our monthly motto. Here are a few of them:

"Many a little makes a mickle."

"One step at a time."

"As thy day is, so shall thy strength be."

"Accept the best of here and now."

"Exist with God to-day."

You see that these give us as many different meanings as there are quotations; but we can be reminded of all of them by our one phrase:

### Day by Day.

If we let it help us to these thoughts, we shall learn to value every little opportunity as a chance to be used; for it is the many little tryings, the many little sayings, the many days, one at a time, which make a successful whole. Also we shall keep up a good heart when we see how much there is to do, whether it is a flower-bed to be weeded or a fine character to be made; for we shall say to ourselves, "The next step is all that I have got to take now;" "Day by day is all that we are accountable for;" or, "Do thy next duty;" and so we shall be saved from discouragement and perplexity. Again, we shall have confidence that if we try to do our best, things will not be too hard for us, but we shall discover that we *can* do whatever we *must* do; and so, when we repeat the prayer, "Give us this day our daily bread," it will mean to us a desire for the spirit of all goodness and power to become our help for just this time and need. Our motto will also teach us to be contented with what we have, trying to find and enjoy the best of each present day; for it is disappointment at what is past, or worry for what is to come, that causes more than one-half of the unhappiness of life.

And lastly, the thought of these words will lead us to consecrate each day afresh with a purpose to send out goodness and reach towards holiness, so that God may be with us in the day.

Indeed, a long sermon might be made from these words as a text, but we will leave the readers of LITTLE UNITY to preach some of it for themselves.

H. S. TOLMAN.

### GAMES.

The three games described a month ago led to some motion; so, by way of a change, we will now propose two that require a little thought. The young people are supposed to be still sitting in a circle. For "What is my thought like?" one player must decide upon some object, as the sun, a book, an article in the room, or a particular person, and then go around asking each in turn, "What is my thought like?" Those answering

must remember what they say; for after he has been to all, the questioner announces what he had in mind, and then goes around a second time asking why the answers given were like his object. This makes a series of conundrums, and sometimes leads to very bright sayings,—or, at any rate, very funny comparisons of things that seem to have nothing in common. For instance, if Richard went around with a candle as his thought, and Susie answered "the fire," she would find it easy to show a resemblance; but if Henry answered "a drum," he would have to be very bright to make a good comparison.

"How, when and where do you like it?" is also played sitting in a circle, and again one person asks questions. This time that one must go out of the room while the rest decide upon some word which has various spellings and meanings under the same pronunciation, as beau, bow; soul, sole; do (in music), doe, dough. Then the questioner returns and asks each, "*How* do you like it?" that is, in what manner. In giving answers the interest comes from showing as many different uses of the word as possible. The questioner is at liberty to guess at any time, and the person whose answer gives him the clue to the word is to go out of the room next. If he is not successful at first, he goes around again, asking "*When* do you like it?" and if necessary a third time, asking "*Where* do you like it?" Care must be taken not to confound How, When, and Where in answering, and much fun may be made by a little ingenuity.

These games give an opportunity for amiability, in being ready to become the questioner,—a chance for our "I'll make all happy" motto.

JOHN DUNCAN.

This is the name of a poor Scotch weaver, living near Aberdeen, who has recently presented to the University of this city a *herbarium* of 1,131 specimens of British plants, which he has been fifty years in collecting. In order to extend his knowledge of the plants of Scotland, John used to take harvest work to different parts of the country, till he had traversed most of the north of Scotland. He has an unusual acquaintance with the habits, history, and uses of all the plants he gathered.

The old man is now eighty-six years old, paralyzed, and depending on the parish for his bread. His valuable library and his collection are so dear to him that he cannot bring himself to sell them. All his life he has maintained himself by working at the loom.

Day by day the manna fell;  
Oh! to learn the lesson well!  
Still by constant mercy fed,  
Give us, Lord, our daily bread.

"Day by day," the promise reads;  
Daily strength for daily needs;  
Cast foreboding fears away;  
Take the manna of to-day.

CONDER.

"One thing at a time,  
And that done well,  
Is a very good rule,  
As many can tell."



## The Sunday School.

BUT STILL I FEEL THAT HIS EMBRACE  
SLIDES DOWN BY THRILLS THROUGH ALL THINGS MADE,  
THROUGH SIGHT AND SOUND OF EVERY PLACE.  
"A Child's Thought of God."—Mrs. Browning.

### CHILDREN'S SONG.

HATTIE TYNG GRISWOLD.

Two sparrows for a farthing,  
And yet our Father heeds  
The tiniest of the birdlings,  
Yet he supplies their needs.

Behold the lovely lilies,  
They toil not nor do spin,  
Yet there is no such glory  
The kingliest courts within.

The grass in all the meadows  
It lives but for a day,  
Yet God doth note its beauty  
Beside the humble way.

Then children sweet and trusting,  
Look thou on God above,  
Be sure thy ways are ordered  
By ever watchful love.

And when alone thou seemest,  
And God remote, afar,  
Be sure that he will heed thee  
Beyond the strongest star.

### THE SUNDAY SCHOOL SESSION

*From a Superintendent's Standpoint.*

W. H. BALDWIN.

*From the Christian Register.*

1. The school should be called to order with unvarying punctuality. One touch of the bell signifying order, the second, stillness. 2. Prayer ought to be offered, as giving the key-note of the session, and attuning the whole school to the religious purpose of the hour. 3. Every member should be requested to take part in the service. 4. Teachers must be drilled into a system of furnishing substitutes, when absent. The demoralization of a class, even for one Sunday, by headless and teacherless conditions, is hard to repair. 5. There should be a general address, very brief, upon the lesson of the day. This is important. The impression is deep, and the benefits large. This is to be done by the pastor or superintendent, coming well prepared. It is fortunate when there are rooms into which separate classes can go. The aim should be to give space and liberty to each group of pupils. 7. Library books should be selected from catalogues, either before or after the regular exercises. No time should be wasted in this direction. 8. A record should be kept of attendance and absence, by some one specially informed as to teachers and scholars. 9. In regard to lessons, I favor the one-lesson system; and the course should be upon vital religious and moral principles. They should be direct, simple but essential, practical, yet thoughtful. The building up of the religious life should ever be the object, and the creation of a positive religious faith. There is too much intricate and abstruse teachings in our schools, too many minutiae, too much idle detail. It is necessary to have cheerful,

varied instruction—heart-love as well as head-knowledge. The Sunday-school is a climate, a center of influences, of tender associations, of nurture for the emotions as well as culture for the mind, and that teacher does best who has a personality of love, character, and true religious earnestness. 10. The school should be closely connected with the church. To this end the subject of the church should be frequently brought up to the pupils; and there ought to be Children's Sundays at least once in two months.

Here is a true story which we believe has never been in print, showing how a small action told a great deal. Mr. A wanted to borrow one hundred dollars, but could not offer good security; so his request was declined by Mr. B of the bank where he applied. As he was leaving the office he stooped and picked up a pin. Mr. B. noticed this and called him back, asked a few questions about his circumstances, and then said that he had changed his mind and would lend the money. If Mr. B. had not been a thoughtful man this would not have happened; but that little action on Mr. A's part showed observation, economy, and courage too, in one who was feeling disappointment. Mr. B felt that his money would be safe with a man having those qualities.

Although the above story has been printed, we give it here as teaching an important lesson. A gentleman wanted to hire a woman to help about the work of his house, so he advertised for applicants and laid a broom down across the path to his door. The first woman who came stepped over it; he told her she would not do. The second kicked it away; he dismissed her also. The third picked it up and put it in a corner, and she was engaged come. Why was this? Her little action showed neatness and care. They always pay in course of time, though picking up a broom may not always secure a place.

H. S. T.

### SUNDAY SCHOOL HINTS AND QUERIES.

(10.) FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.—It was a happy thought in Mr. Blake to take for subjects of his new Services VII, VIII, IX, in "Unity Services and Songs," the several words of UNITY's great motto, "*Freedom, Fellowship and Character in Religion.*" As these three Services grow dear and dear by familiarity, each one by song and response will gradually sink the meaning of its title deep in the children's minds.

(11.) "THE GOOD ZOROASTER."—Another happy thought of Mr. Blake in part II. of his Unity Services and Songs for Sunday Schools, makes Service XI, serve as a tiny education in *Ethnic Religions*: for to illustrate "Saints, Sages and Seers," Mr. Blake selects for his responses sayings of "the good Zoroaster," "the good Moses," "the good Confucius," "the good Buddha," "the good Socrates," "the good Jesus,"—each Teacher being represented by a separate cluster of three or four best sentences from his own gospel. And after the Service comes an account, very small but full as a nut of meat, of each of these great Teachers,—except Jesus, to whose memory a full Service is given by itself.

(12.) SERVICE, CREED AND CATECHISM COMBINED.—Such Services as these (VII, VIII, IX, XI, in "Unity Services and Songs") are material for Sunday School lessons as well as Sunday School worship, and we predict this double use of them in our schools next winter. We can speak from experience of the good effect of so using the Services of Part I. Indeed, Mr. Blake's book ought scarcely to be used without this lesson-light thrown on it, unless the Superintendent has the roadside way of pausing as he passes, to call attention to the thought. Carefully used in either of these ways, and imprinted by the frequent repetition, Mr. Blake's work becomes triply valuable as Service, Creed and Catechism Combined: and we thank him thrice for it in the name of our Liberal Sunday Schools.



## What to Read.

"THE HARDEST WAY OF LEARNING IS BY EASY READING."  
Theodore Parker.

STORIES FROM HOMER. By the Rev. Alfred I. Church. New York: Harper Bros. \$1.25.

STORIES OF THE EAST, FROM HERODOTUS. By the same. Scribner & Welford. New York. 1881. \$2.00.

THE STORY OF THE LAST DAYS OF JERUSALEM. By the same. Scribner & Welford. New York. 1881. \$1.40.

GREEK HEROES. By Niebuhr. Dodd, Mead & Co. New York. 1881. \$1.00.

TALES FROM GREECE. By Sir George W. Cox. London: Kegan, Paul & Co. 1881. \$1.50.

The first three books on this list are translations or adaptations from Greek and Latin classics; they are intended for the use of children, though so well done that older persons may enjoy reading them.

The "Stories from Homer," which is the first, perhaps the best, book of the series, is as interesting as a fairy tale, even to quite young children, especially if read aloud to them. It tells in simple language all the important events of the Iliad and the Odyssey. The pictures in the book are from the designs of Flaxman, an English sculptor, who lived about a hundred years ago, and who drew a series of pictures illustrating the Iliad and the Odyssey; of these a few have been chosen and printed in colors, making the illustrations of real value.

The "Stories of the East, from Herodotus," give, also, in the simplest form, stories taken from the works of the old Greek historian, Herodotus. He was a great traveler, and his accounts of the things seen in his travels, and of the wars between Greece and Persia, and between Egypt and Persia, can hardly fail to interest children of twelve years old. The illustrations of the book are copied from ancient monuments.

"The Story of the Last Days of Jerusalem" may not seem at first to belong with the others, but it is very useful as showing to children how the history of Jerusalem is not only to be found in the Bible, but in the other histories of ancient times. It is an account of the siege of Jerusalem by Titus, taken from Josephus, and will be found very entertaining reading, especially for boys. If any children find these books so interesting as to make them wish for others like them, there are several more of the series to be had from the same publisher.

"Greek Heroes" is a small book, intended for quite young children. It is a translation from the German, having been written by the German historian Niebuhr for the use of his own children, who were at that time living in Rome, which explains the occasional allusions to places there. The stories are chiefly about Hercules.

"Tales from Greece" is a full, scholarly, but also interesting account of Greek mythology, written by Sir George Cox, who is one of the most learned men on comparative mythology.

If children are to study Greek and Latin they come to the originals with quickened interest if their story has been made an early pleasure; if they are not to study the originals, it would seem the more desirable that they should have a certain familiarity with the persons and events with allusions to which they must constantly meet in the writings of cultivated persons.

## Children's Club Exchange.

"IF YOU HAVE A PLEASANT THOUGHT, SHARE IT."

### THE "OUT-DOOR CLUB."

Some boys and girls in the country wanted to start a society. There were brothers and sisters in several of the families, and they wished to do something in which they could all work together. They were not far from a city where many good works were being carried on, such as a Hospital for the sick, an Orphan Asylum, etc. It was in the spring of the year, and the children were out one day picking wild flowers. "O, if some of those little orphan children mamma was reading about could only have some of these flowers!" said thoughtful Mary, burying her nose in her fragrant handful. "Hi! Here are wild strawberries!" shouted one of the boys. The thought took hold of Mary's mind, and she talked it over with her mates on the way back and with mamma and Aunt Lu when she reached home. This is what came of it. A lady who went to town every week, on a certain day, agreed to take a large basket from the "YOUNG FOLK'S OUT-DOOR CLUB" each time she went and deliver it at the Orphan Asylum. When the basket was opened, this is what was found: Bright-faced and fragrant wild flowers, tastefully arranged and neatly tied in small bunches, to be distributed among the children. The tiny nosegays were moist and fresh from the recent sprinkle the girls had given them before starting, and when they and the thin layers of cotton above and below them were removed, it was found that the boys had filled the rest of the baskets with small boxes about two inches square, made of white birch bark, and filled with wild strawberries. The lady waited for the basket to be emptied, and carried back to the children such lively accounts of the way their gift was received, that they worked with double cheer for their next contribution.

As the season advanced, garden flowers were added to the collections, and blueberries and blackberries, growing wild in the neighborhood, followed each other in the birch boxes. When fall came and flowers and berries grew scarce, they held a consultation. As long as nuts from fall picking, or any treasures from the woods were left, they were not at a loss, but when these were gone and snow came what could they put in the basket? They had named it an "Out-door Club," so in order to keep up the character of the name the boys devised a way to keep a good skating pond well flooded and ready for use during the winter. Three pennies per week were paid by each member of the club for privileges thereon, and with the money thus collected colored papers and worsteds were bought, of which the girls made little toys, simple and amusing, while the boys sawed blocks of fancy woods, or whittled small devices in their line, which made merry work among the little orphans. While the children worked, one member read aloud to the club. Their basket was made a semi-monthly offering during the winter, and when spring came they felt that the first year of their club had been a real success. On its first anniversary the lady who had attended to the delivery of the basket brought an invitation from the matron of the Orphan Asylum for the club to visit the children in the city. It was a visit of merry greeting, you may be sure, and gave them new life in their work. The annual visit became a settled thing, and many pleasant letters were also exchanged between the club and the asylum.

E. T. L.

## THE LITTLE UNITY.

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